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SHEKEL

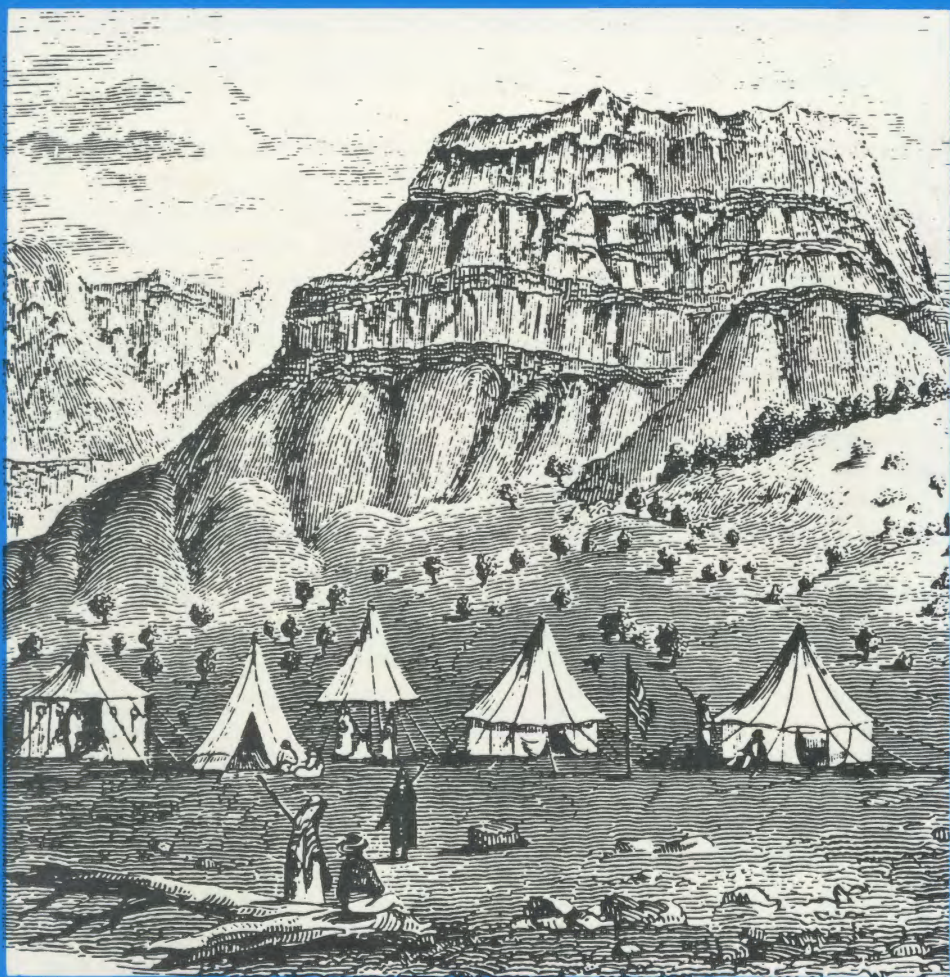


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AIN JIDDY (Ein Gedi) Circa 1848

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

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Table of Contents

President's Message

by Moe Weinschel.....	2
The Diplomatic Struggle	
by Eliahu Epstein.....	3
The Stars and Stripes over EIN GEDI	
by Jacob Stein.....	6
The Ernestine Rose Medal	
by Mel Wacks.....	10
The Synagogue of Tomar	
by Jay M. Galst, M.D.....	12
The Coin and the Moon	
by Edward Schuman.....	14
Ludovic Zamenhof: Inventor of Esperanto	
by Mayer Hyman, M.D.....	16
Israel's Money & Medals – Supplement Update	
State Medals	
by Dr. Gary P. Laroff.....	20
To Print a Banknote	
by Shmuel Aviezer.....	29
Archeological Finds – Golan Archeological Museum	
by Norman A. Rubin.....	34
The Zionist Flag at the 1904 Louisiana Purchase Expo.	
by Rabbi David Geffen.....	36
Emperor Norton as Comic Book Hero	
by Peter S. Horvitz.....	38
Paul Vince & his Albert Einstein Medallion	
by Harry Flower.....	40
The Aleph Beth Page	
by Edward Janis.....	42
A Brush with Immortality	
by Peter S. Horvitz.....	43
The Polyakov Brothers	
by Edward Schuman.....	44
A.I.N.A. Club Bulletin	
by Donna J. Sims.....	46

Photography by **HENRY KRAMARZ**

The President's Message *by Moe Weinschel*



Dear Members

We extend a hearty welcome to the many new members who have taken advantage of our Shekel subscription offer. A thank you to IGCNC for including the subscription form in their mailing. We will continue to do our best to be of service to our members all over the world. Do not hesitate to call or write about any problem and/or suggestions.

The Annual Study Tour to Israel is almost all set. We are waiting for additional information about a side trip to Jordan and a visit to the famous architectural wonders at Petra. This tour will be for 17 days and will include Jerusalem, Tel Aviv, the North (Kinneret), Golan, the Dead Sea, the Negev and Eilat. All expenses except airport fees are included, as are baggage transfers, nightly dinners and the famous daily Israeli breakfasts. Naturally, as in previous tours, we will be well received by IGCNC and will visit all the appropriate museums and other points of interest. We will stay in five star hotel accommodations and travel in first class luxury air conditioned coaches. The cost per person will be about \$2800.- Start making your plans now. Reserve March 9 to 26, 1995 for the greatest ever Israel experience. Please indicate your interest by writing to me, so that I can send you full information as soon as it is available.

Our treasurer, Florence Schuman, will be mailing out the 1995 annual dues renewal statements in the next few weeks. It is needless to say that a tremendous amount of work is required to do this.. It will make her job much easier if our members will quickly reply to these notices. Please mail in your checks promptly, and save her the work of sending our reminder notices early next year..

Shalom

Moe

A.I.N.A. IS A NON PROFIT 501C TAX EXEMPT ORGANIZATION. DONATIONS ARE FULLY TAX DEDUCTIBLE. PLEASE REMEMBER A DONATION TO A.I.N.A. WHEN YOU PAY YOUR DUES OR IF YOU SET UP A LEGACY. GIVE A.I.N.A. THE OPPORTUNITY TO CONTINUE TO BE THE VIBRANT VOICE OF ISRAELI NUMISMATICS, AND TO BE ABLE TO TOP THE ACCOMPLISHMENTS OF THE PAST 27 YEARS.

The Diplomatic Struggle by Eliahu Epstein

On March 9, 1949, a company of Israeli soldiers reached the Gulf of Elath and hoisted the Israeli flag. With this act, they amended the traditional biblical definition from Dan to Beersheba to from Dan to Elath.

When, in 1947, the majority of UN-SCOP - the UN Special Committee on Palestine proposed the territories to be included in the Jewish and Arab states, it was only natural and logical to note the fact that Egypt, Jordan and Saudi Arabia already had access to the Gulf. Therefore, they agreed, that it would be just and desirable not to deny this possibility to a future Jewish State.

The Gulf of Elath was part of the mandated territory of Palestine. The Jewish Agency's representatives appearing before the UN General Assembly Committee, which dealt with the territorial questions of the proposed states, explained the Jewish State's claim to Elath by emphasizing economic and security needs. Our awareness of the need for an outlet to the south was sharpened by the post-World War II awakening of Asian and African nations.

Our interests were not only practical. The names of Etzion, Geber and Elath awaken echoes from biblical times. But quite apart from their appeal to the imagination, they reminded us of the special strategic position that could be enjoyed by the only Asian country that would have direct contact with the important sea lanes of two oceans the Atlantic and the Indian.

The Jewish Agency delegation to the UN General Assembly, which had to decide the future of Palestine, was far from united. Some members could not see the sense in adamantly demanding access to the Gulf, if it meant renouncing another area. There were some who thought Galilee a far more valuable prize. The founder of the Dead Sea Potash Works, Moshe Novomeisky, later wrote: Moshe Sharett told me we might have to choose between the Gulf and the North of the Dead Sea, and asked my opinion. "Better let go of the Dead Sea, but never the Red Sea Gulf." Sharett seemed relieved: If the father of the Dead Sea Works says so, then our opinion of the importance of the Gulf must be correct.

The Arabs and their supporters, including the British, made problems. The Arab delegation opposed partition. They said we were demanding Elath to drive a wedge between Egypt, Trans-Jordan and Saudi Arabia, and prevent territorial continuity and Arab unity. For the British, our plans were in conflict with their strategic objectives, and were an obstacle to a strong British-backed Arab league.

Our worries increased with evidence that some US delegation members and senior officials on the pro-Arab State and Defense Department in Washington were inclined towards denying us Elath. As the critical votes at the General Assembly approached, the Americans

openly pressured us to forego the outlet to the Gulf. I was told this clearly at a November 1947 meeting in the State Department. Moshe Sharett - at that time still Moshe Shertok, who was leading our battle in the General Assembly, and others had the same experience with Americans at the UN. We knew the Americans would soon present an ultimatum - give up Elath or risk US abstention on partition.

On Nov. 17, 1947, our delegation and American members of the Jewish Agency Executive met together in Dr. Chaim Weizmann's Waldorf Astoria Hotel suite in New York. The meeting decided that Dr. Weizmann would ask for an interview with President Truman, to point out the seriousness of the situation and acquaint the President of the dangers inherent in the US delegation - non-observance of the spirit of declared American policy on Palestine, as defined by the President himself, supported by both houses of Congress and large sections of the public. Elath was to be a subject in the conversation with the President, but other questions also required clarification.

The next morning, I told Dr. Weizmann that, on second thoughts, I would suggest limiting his conversation with the President to one subject only to that of Elath. It was doubtful - I mentioned - that there would be enough time to explain properly and obtain the President's support on more than one demand of Dr. Weizmann's long list of items.

Sharett, in an interview, given some years afterwards to an Israel correspondent, described the exciting moment which took place shortly after the conversation. He said that Herschel Johnson, head of the American delegation, seeing Sharett in the lobby at Lake Success, called him aside, apparently to convey to him - as we learned later - instructions by the anti-Zionist and the pro-Arab State Department, that no support for the inclusion of Elath within the borders of the Jewish State would be forthcoming and that that section of the Negev would, consequently, constitute a part of the future Arab State.

Abba Eban and Gideon Raphael were standing with him at the time. Sharett told them: "So, this is the moment. Now comes the bout over the fate of Elath." The two, Sharett and Johnson sat down by the wall in the noisy hall of the lobby, and while Johnson was about to break the news on Elath, he was approached by an aide, who said that there was a telephone call for him. The Chief American Delegate at first refused to interrupt his talk with Sharett, but when told that it was the President on the line, he took the call together with General Hilldring. The two went into the nearby telephone booth, and Sharett remained sitting where he was.

A few minutes later, Johnson came out of the telephone booth looking very excited. He apparently forgot Sharett. His colleagues clustered around as he spoke very emotionally. As the circle broke up, Johnson came back and said to Sharett: "I would be grateful if you would agree to postpone our conversation. I'm sorry to have troubled you."

"A few minutes later, I found out," said Sharett, "that President Truman had given Johnson direct instructions not to pressure us about Elath . . . Under Eliahu Epstein's influence," he concluded his remarks to the correspondent, "Dr. Weizmann had concentrated on the subject that most concerned the Jewish Agency delegation at that moment... our access to the Red Sea was guaranteed ."

Some time after the Israeli army entered Elath, the Egyptian delegate, amid laughter and uproar, complained to the Security Council: "Israel's Washington envoy, Eliahu Epstein, one bright day chose to change his name from Epstein to Elath, and the Israelis promptly conquered the place! This is tantamount to my changing my name to Boston, followed by an Egyptian army attempt to conquer Boston!"

In 1927, I was working as a building laborer at a Royal Air Force base on the Transjordan-Hedjaz frontier. In company with some Bedouin, I rode to Aqaba and my first glimpse of the Gulf and its magnificent surroundings made an unforgettable impression on me. When the time came, many years later, for me to choose a Hebrew name, I did not need to ponder my choice. And the fact that I was privileged to share in some of the moving events associated with our late first President, in the decisive chapter of our political struggle for Elath, was a contributing factor in my decision.

Incidentally, when the army took Elath, I received a cable from the Ministry of Foreign Affairs in Tel Aviv: "Elath, Washington, Epstein is in our hands . . ." The meaning was clear, and we promptly celebrated. It was a celebration of a glorious saga in the history of the restoration of the Jewish people in their ancient homeland



The 10th anniversary of the opening of the Port of Eilat was the theme for Israel's 19th Independence Day coin. The ancient spelling of Elath had been changed. This was the 10th and final five-lirot denomination coin of the on going series. The obverse: A stylized lighthouse formed by the letter "lamed" of "Eilat" in Hebrew letters with two rotating beams. "Eilat" is nestled by waves below. Above, along the rim, the Hebrew inscription "A decade of Eilat's port."

Reverse A large stylized numeral "5" extends to the rim in dynamic relief, representing the denomination. Center left "Israel Pounds" in Hebrew. Lower right, on the numeral, "Israel" in Hebrew and Arabic above the date 5727 in Hebrew characters and "1967".

The STARS and STRIPES over EIN GEDI by Jacob Stein

A United States naval expedition to the Dead Sea camped at Ein Gedi, and hoisted the stars and stripes on the shores of the Dead Sea on April 22, 1848.

The fully detailed account of this fascinating voyage of exploration by the United State Navy is found in a volume titled *Narrative of the United States Exposition to the River Jordan and the Dead Sea*, written by the leader of the expedition, Lieutenant W.F. Lynch, U.S Navy, and published in 1853.

The diary of the voyage to the Dead Sea opens: "On the 8th of May 1847 the town and castle of Vera Cruz. having some time before surrendered and there being nothing left for the navy to perform, I proffered an application to the Hon. John L. Mason, head of the department, for permission to circumnavigate and thoroughly explore the lake asphaltites on the Dead Sea."

Lynch received permission to proceed with his plan and began selecting a crew and assembling supplies. The navy placed him in command of a ship, aptly named *Supply*. He had two metal boats constructed, one of copper and one of galvanized iron, for he was not certain how the mineral content of the Dead Sea would affect metal. He assembled a crew of "ten young, muscular, native born Americans" and exacted a pledge from each to abstain from intoxicating drinks. His arsenal consisted of "a blunderbuss, 14 carbines with long bayonets, and 14 pistols, 10 revolving and 10 with Bowie-knife blades attached."

On Friday, November 27, 1847, at 10 a.m., "We stood down the bay of New York....and bade, as God in his mercy might decree, a temporary or final adieu to our native land."

In mid-December the expedition reached Gibraltar, then proceeded to Turkey and dropped anchor off the city of Smyrna (now known as Izmir). The observant author found much to comment on in Smyrna: ".Magnificent Turks with blessed beards, clothed in multitudinous garments with a whole armory of pistols and daggers stuck in their socks....women with ugly white muslim drawn over their faces....a Nubian with the darkest cimmerician tint....Streets very narrow and dark and filled with a motley and in general a dingy population."

The lieutenant visits a Turkish cemetery and notes.... two erect slabs of marble, one at the head, the other at the foot of each grave....The headstone of the males....a carved turban colored red or green....On the headstone of the females carved rose branches are generally seen. "A person's trade was also denoted on the tombstone: the hammer and saw for a carpenter, a trowel for the mason and the shears for a tailor. The sign of the gallows appears on some tombstones indicating how the deceased met death.

Lynch then proceeds to Constantinople to visit the sultan and obtain the necessary travel permits permitting him to explore. There he is impressed with the freedom of the negro and writes that the negro in the United States (remember, this is 1849) is "denied with us the protecting care, which the interest, if not the humanity, of the owner extends to his slave, is subject to all the prejudices of color. The only hope of the free negro is his removal beyond the barriers of prejudice." The author then toys with the idea of settling the free negroes of the United States in Turkey, because "on our soul freedom carries no healing on its wings, and liberty, that blesses all besides, has no blessing for them."

We enjoy a view of Ottoman style protocol in the details of the lieutenant's visit to the sultan. On arriving at the sultan's palace, a pipe is offered. Lynch is a non-smoker but writes, "An opportunity of inhaling the odor of tobacco of royalty might never again present itself...and I smoked away. The pipe was followed by aromatic coffee in cups of the choicest porcelaine, most beautifully enamelled...In holders of rich filigree gold set in turquoise and emeralds."

Lynch was directed to remove his sword before seeing the sultan, but he refused, declaring it to be a part of his naval uniform. The matter was resolved in his favor, and during the visit the sultan granted his request for permission to explore the Jordan and the Dead Sea.

On March 10, 1848 Lynch set sail from Smyrna and two weeks later dropped anchor "before the walled city of Haifa." There the two metal boats were taken ashore, tents were pitched and.... "for the first time perhaps the American flag has been raised in Palestine."

The party searched for horses to drag the two boats over land on special low carriages that were brought along. They found the Arab horses too small for the task but trying camels in their place, found them a satisfactory substitute.

On arrival in Tiberias, Lynch establishes a base for his explorations. He writes, "In the evening we visited several of the synagogues....In gabardines with broad and narrow phylacteries, some of them embroidered, the men were reading, or rather chanting, or rather screaming and shouting, the lamentations of Jeremiah - all the time swaying their bodies to and fro with a regular and monotonous movement. There was an earnest expression of countenance that could not have been feigned. The tones of the men were loud and almost guerulous with complaint; while the women who stood apart were more hushed in their sorrow and lowly wailed, moving the heart by their sincerity....Whatever they may be in worldly matters, the Jews are no hypocrites in the article of faith." Lynch tells us that in Tiberias there were "1,000 Jews and a sanhedrin of 70 rabbis."

The two metal ships, named, *Fanny Mason* and *Fanny Skinner* each flying the stars and stripes, "the noblest flag of freedom now waving in the world," were launched on the Sea of Galilee on April

8, 1848. A third boat of wood, bought from an Arab for \$25, was christened the *Uncle Sam* and became a part of the U.S. fleet at Tiberias. The three vessels start their journey down the Jordan River, and the author notes the progress in minutes: "8:10 a.m. started the boats down the river; 8:20 the river...a foaming rapid...Using grapnels, the boats were eased down five successive falls, about 18 feet in all." He writes, "...I soon found the Jordan interrupted in its course by frequent and most fearful rapids....We sometimes plunged with headlong velocity down appalling descents....The boats although severely bruised are not materially injured....The course is more sinuous even than that of the Mississippi."

The exciting entrance into the Dead Sea is best told in the author's words: "2:54 p.m....nauseous smell... 2:59 sand and clay banks, everything indicating vicinity of the Dead Sea. 3:04 a fetid smell..3:07 saw many wild ducks,..3:16 water brackish...3:25...entered upon the Dead Sea; the waters a nauseous compound of bitters and salts."

The weather took a turn for the worse as soon as the expedition entered the Dead Sea. "...Increasing. wind which gradually freshened to a gale....The spray evaporating as it fell left incrustations of salt...exceedingly painful to the eye....Our arms, our clothes and shins coated with a greasy salt; and our eyes, lips and nostrils smarting excessively. How different was the scene before the submerging of the plain which was 'even as the garden of the Lord.'"

On Saturday April 22, 1848 the United States navy fleet landed at "Ain Jiddy" (Ein Gedi), set up base camp and raised the stars and stripes. Lynch writes, "It was a spot familiar to the imaginations of all ...the 'diamond of the desert' in the tales of the crusadors."

A few days were spent exploring the area and they learned on their return to the base camp at Ain Jiddy that former president John Quincy Adams had died, and so the stars and stripes at Ein Gedi were lowered to half mast.

Three weeks were spent in the Dead Sea area. A visit to Masada is detailed. Then camp was broken and the expedition headed for Jerusalem. On his arrival in Jerusalem Lynch reflects, "I rode to the summit of a hill and beheld the holy city....I scarce realized my position. Could it be that with my companions I had been permitted to explore that wondrous sea which an angry God threw as a mantle over the cities he condemned...."

"Men may say what they please but there are moments when the soul, casting aside the artificial traumas of the world, will assert its claim to - a celestial origin and regardless of time and place, of sneers and sarcasms, pay its tribute at the shrine of faith..."

With prophetic insight, but within the context of his strong Christian beliefs, Lynch writes, "The world is gradually being prepared for the final dismemberment of the Ottoman Empire. It needs but the destruction of that power...to ensure the restoration of the Jews to Palestine."

The visit to Jerusalem was followed by visits to Caesarea, Nazareth, Mt. Tabor and on to Damascus. The expedition rejoined its ship **Supply** at Haifa and headed for home, arriving early in December 1848, and they "were greeted with the heart cheering sight of our native land."

This remarkable true naval adventure written 146 years ago is grammatically fresh and contemporary. The author reveals himself in philosophical asides as a highly moral and a deeply religious person.

Your editor read this story in a July 1993 issue of the Jewish World newspaper while on vacation in the Catskill Mountains in upstate New York. Realizing its value, the article was saved until a numismatic connection could be found enabling it to be printed in the SHEKEL. The Sea of Galilee Coin in the Sites in the Holyland series, an ancient coin of Tiberias and medals of some sites Lt. Lynch visited during this expedition: the River Jordan and Jerusalem (Gates of the City), Massada, Mount Tabor and Nazareth serve as numismatic illustrations. The author, Jacob Stein is a past chairman of the Conference of Presidents of American Jewish Organizations.



The Ernestine Rose Medal by Mel Wacks

Ernestine Louise Potowski was born in 1810, the daughter of the village's rabbi, in the ghetto of Piotrkow, Poland. Ernestine wrote "I was a rebel at the age of five." She rejected an arranged marriage at 16, and left her home within a year. The young girl travelled first to Germany, then Holland, and finally settled in England where she began her career as a public speaker in behalf of social reform. In 1836, Ernestine married William Rose and they emigrated to New York.

When Susan B. Anthony listed the main causes that led to the formation of the woman's rights movement in America, the educational work of Ernestine Rose was given prominence. Known as the "Queen of the Platform," her spellbinding lectures also promoted free education and the abolitionist movement.

After Ernestine Rose spoke against slavery in South Carolina in 1847, she was threaten with being tarred and feathered. But she did more than lecture. By petitioning the New York State Assembly for 12 years, Ms. Rose led a successful campaign for the passage of the Married Woman's Property Bill in 1848, that allowed a woman to control her own assets after she was married.

At the first National Woman's Rights Convention, held in October 1850, in Worcester, Massachusetts, Ms. Rose spoke with "graceful style of eloquence," asking in part, "We have heard a great deal of our Pilgrim Fathers but who has heard of the Pilgrim Mothers. Did they not endure as many perils, encounter as many hardships?"

Ernestine and her fellow delegates were almost universally attacked in the press. The New York Herald wrote: "There is not a lunatic asylum in the country wherein, if the inmates were called together to sit in convention, they would not exhibit more sense, reason, and decency than this crack-brained, pitiful, disgusting and ridiculous assemblage."

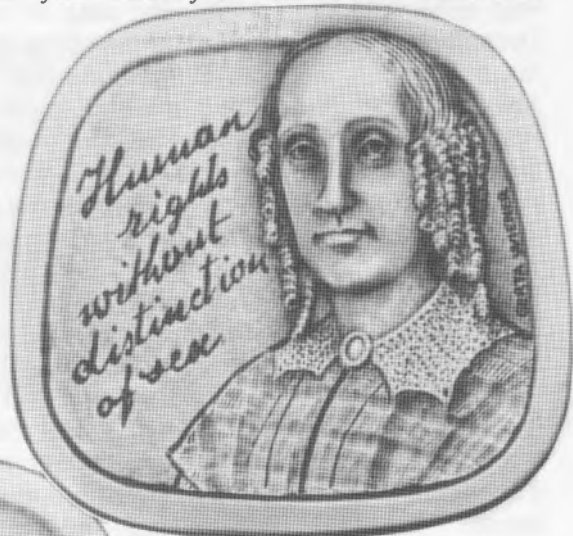
On the other hand, in 1854 English clergyman Joseph Barker indicated that "Ernestine Rose is the most perfect specimen of intellectual and moral excellence. I have had the happiness to know her eloquence is irresistible." And in 1869, Rabbi Jonas Bondi described Ernestine Rose in The Hebrew Leader as "the earliest and noblest among the workers in the cause of human enfranchisement . . the best female lecturer in the United States."

A year later, when one newspaper omitted Ernestine from a list that included Susan B. Anthony, Lucy Stone, and other "gifted women," an editorial in the Boston Investigator proclaimed that "to omit her name is like playing Hamlet with the character Hamlet left out."

The high relief rounded-trapezoidal shaped 2", 2½ oz. medal of Ernestine Rose, sculpted by Gerta Ries Wiener, features a sensitive portrait "with her face, gentle as a child, framed with waving ringlets"

(from a contemporary description in the New York Herald). The inscription is an excerpt from a letter written in 1887, in which Ms. Rose summed up her life: "For over 50 years I have endeavored to promote the rights of humanity without distinction of sex, sect, party, country or color." The reverse shows the "Queen of the Platform" spellbinding an audience.

The Ernestine Rose medals are antiqued and individually serial numbered on the edge. Quantities are strictly limited to only 265 bronze, 80 pure silver and just a dozen 10 karat gold medals, available for contributions to the non-profit Magnes Museum. These are among the lowest mintages in the 25 year history of the Jewish-American Hall of Fame medals!



IMPORTANT. To order, please make your check payable to the non-profit MAGNES MUSEUM. Mail to A.I.N.A. 12555 Biscayne Blvd #733, North Miami, Fla. 33181. Prices are antiqued bronze \$25.00. silver \$75.00. Set of one bronze and one silver \$95.00. Solid 10k. gold \$877.50. The medals will be sent directly to you postpaid.

THE SYNAGOGUE OF TOMAR

by Jay M. Galst, M.D.

The Synagogue of Tomar is currently the oldest well-preserved Hebrew Temple in Portugal. Tomar is a medium sized town founded in medieval times located 125 kms. northeast of Lisbon. The current population is about 15,000. Although there was already a Jewish community in Tomar from at least the early 14th century (as is proven in the inscription on the gravestone of Rabbi Joseph of Tomar who died in 1315), it acquired real importance in the 15th century when the synagogue was constructed around 1430-60. The synagogue was used only until 1496, the date of the inquisition in Portugal. In December of 1496 the Portuguese King D. Manuel, at the insistence of his bride, the Castillian Princess Isabel, issued an edict that gave the Jews until October, 1497 to either convert to Christianity or to leave Portugal. After 1496, the building ceased being a synagogue as the Jewish community of Tomar disappeared. It was converted into a public prison in 1516. It is noteworthy that the "New Christians" of Tomar, through a charter of privileges granted by King D. Manuel in 1516, could not be imprisoned at this jail. "New Christians" were former Jews who were forcibly baptized. The fact that the prison was located in the former synagogue may have explained the reason for this charter. The building remained a prison until around 1550 when the prison was moved into the town hall. In the seventeenth century it may have become a chapel called St. Bartholomew's in which a wedding was conducted in 1613. In the nineteenth century it served as a hayloft, and in the early twentieth century it was a grocery warehouse. It was rediscovered as a synagogue by Portuguese archeologists led by Colonel Garcez Teixeira and declared a national monument on July 29, 1921. About two years later, Samuel Schwarz, a Jewish engineer living in Portugal, originally from Poland, purchased the synagogue from its owner Joaquin Cardosa Tavares. In 1939, Schwarz gave it to the Portuguese State under the condition that there would be established a Portuguese-Hebraic Museum.

In March 1985, A Mikveh was found when the floor of the synagogue's outbuilding was raised. Several coins from the time of King Afonso V were found in the excavations, confirming the building of the synagogue in the middle of the fifteenth century. Luis Vasco, a long time resident of Tomar's Rua da Judearia, who with his family has returned to Judaism, is presently managing the synagogue. The present address of the Synagogue of Tomar is Rua da Judearia 73, 2300 Tomar, Portugal.

In 1992, Tomar hosted an International Symposium on the Portuguese Jewish Dispersion, for which a 78mm bronze medal was struck. The medal depicts the design of the capital of the Synagogue of Tomar's columns on the obverse, and the City Of Tomar's seal on the reverse, and was struck in a quantity of 200.



Interior of The Synagogue of Tomar

The Coin and the Moon

by Edward Schuman

"We invite you to join us in a nostalgic stroll down Israel's memory lane with the seven different valued "Pruta" coins, harking back to those heady days in the early years of the State of Israel", reads the text of the recently issued Coin & the Moon set issued by the IGCNC. Included in this set is a "One Mil" coin, dating back to Mandate times, and a special "Coin and Moon" medal. These coins, however, connote much more than Israel's recent history. Most of them have designs based on coins minted by the leaders of Israel's revolt against the Romans. The "Pruta" coin, with its curled edge, engravings of a bunch of grapes and the lyre which still adorn Israel's coins, brings back sweet memories of childhood to many Israelis.

Times have changed, indeed. In those days a child could buy a whole world for a few Prutot, and a soldier could buy a pack of cigarettes with only eight of them. The "Pruta" symbolizes Israel's early years, when pockets and bellies may not have been full, but hopes and ideals ran high. Immigrants from North Africa and Europe were then streaming into the country, young people were setting up green kibbutzim and moshavim on barren Galilee hillsides and the Negev wilderness. By day they drained malaria-infested swamps and then danced the Hora through the night under light from the moon and the stars.. There was no television and not everyone had a radio. People sat around the campfire singing songs of hope and telling tales, and children played beneath the street lamps. The text ends with the words "Coins are a true mirror of the times, penny nostalgia".

The "Moon and Coin" medal reflects one luxury which could not be taken from these early Isrelites, that to gaze at the moon and dream of the future. The medal obverse shows two young people looking at the moon, the reverse with the inscription "those were the days"...

Rabbi Shlomo Riskin, in a column published early this year wrote on why we must sanctify the moon....

"Once every four weeks usually between the seventh and eleventh day of the Hebrew month, the congregants do not go home immediately after the Saturday night services but first gather under the open sky, making sure the moon's visibility is not obscured by the clouds, and then proceed to sanctify the moon.

To some, the custom may sound strange, but in fact it is quite important. About ten years ago one of the major Chassidic rebbes in America, the Bobover Rebbe Shlita, had hired a helicopter because that month--the crucial month of Nissan--he would not have been able to sanctify the moon unless he could somehow find a way to see through the clouds. In the end, he found a way. Somebody reading the story may have thought this was just some publicity stunt, or taking a custom out of all proportion. But in reality, our sanctification of the new moon is one of the ways in which we still retain a hint

of the importance of declaring the new month, which is the first commandment given to the Israelites as they are about to depart from Egypt. "This month shall be unto you the beginning of months, it shall be the first month of the year to you." (Ex. 12:2)

Ancient man worshipped the moon. Appearing and disappearing periodically like a moody watchman, it was inevitable for the moon to become the symbol of mystery and magic, and under its aloof gaze has flourished a myriad of strange cultic practices. Everything disturbing about man, his deepest secrets, fears and madnenses, were ascribed to this force in the sky.

With the advent of the plagues, the world was turned on its head. Every Egyptian's worst nightmare came true, from the nature-deity Nile River (after all, Herodotus called Egypt the gift of the Nile) turning to blood and the moon totally disappearing from view, leaving Egypt in an utter and palpable pitch darkness.

When the Bobover Rebbe's helicopter rose above the clouds, the prayers and psalms he recited that night when witnessing the waning moon included the following petition: "May it be your will O Lord... to readjust the deficiency of the moon, so that it may no longer be reduced in size, may the light of the moon again be like the light of the sun, as it was during the first seven days of creation, before its size was reduced..."

Do we really expect that one day the moon will be the size of the sun? Wouldn't that spell disaster for our planet as we know it? In fact, the reference to deficiency in size sends us to the verse in Genesis where we find that on the fourth day G-d created, "... two great lights, the greater light to rule the day and the lesser light to rule the night..." (Gen. 1:16J) Quoting a midrash, Rashi explains that the moon and sun are described as great lights because initially they were equal in size, but the moon appeared before G-d complaining that "two kings cannot rule with one crown." Since the moon smitten with jealousy toward the sun, wanted all the light for itself, G-d reduced its light while the sun's remained the same.

The moon, on account of its monthly reappearance, is considered as an emblem of Israel. The latter, like the moon, undergoing several phases through persecution without being destroyed. Therefore the reappearance of the moon is santified, like the entrance of the Sabbath or Festivals. by the recitation of benedictions.



LUDOVIC ZAMENHOF:-INVENTOR OF ESPERANTO

by MAYER HYMAN, M.D.

In the mid-nineteenth century Bialystok, an old Polish city that had in the past been under Prussian and later Russian government, had developed all the problems of multi-national rule. Over the centuries the Poles had been joined by the Prussians and Russians and later, the Jews. Ethnic hatreds developed, frequently encouraged by the local government of the time. Into this community of misunderstanding, on December 15, 1859, Rosalie Zamenhof delivered her first-born, Ludovic, the son of Marcus. As the youngster grew up he was constantly reminded of the pecking order: the Russians, as the governing group, disliked the Germans who, in turn, lorded it over the Poles and large segments of the various groups bullied and persecuted the Jews. The young Ludovic noted that many misunderstandings arose because of difficulties of communication: if only people could use a single language many problems wouldn't arise and arguments could be settled more peacefully. Throughout his lifetime Ludovic devoted himself to inventing and teaching a universal language- Esperanto (Hope).

Ludovic's father, Marcus, as well as his grandfather were mainly self-taught linguists and the precocious Ludovic was an eager student. He had been able to read and write at the age of five and when his formal education began he had already learned some French and German. His mother, more religious than his father, made certain that Ludovic mastered Hebrew so that he could participate in the activities of the synagogue. Russian was his daily speech and Yiddish was frequently spoken outside his home. Because the Russians forbade the use of Polish he didn't become fluent in this language until later in life.

Marcus was a stern, excessively neat and obsessively correct individual. Rosalie was just the opposite. She was a kind, forgiving, doting mother who, when the children were chastised by Marcus, would dry their tears and comfort them. Ludovic's three sisters and two brothers were devoted to him. Rosalie had frequent illnesses and at these times the older brother took care of the closely knit brood. In spite of these baby-sitting demands Ludovic found time for study and became an outstanding student.

During his early adolescence attempts were made to formulate a new language: it would have to be a new means of communication without detractors. For the rest of his life he was devoted to this task.

Marcus had great hopes for his quiet, bright son, and realized that in Russia during the latter half of the nineteenth century the best prospects for a good student would be the study of medicine. Ludovic was sent to the best schools the family could afford. He had been

admitted to the Realschule in Bialystok and probably because this school didn't prepare its students for the University, the family moved to Warsaw in 1873

Here, at the age of fifteen, in preparation for admission to the gymnasium, he became proficient in Latin and Greek. The following year he was exposed to English and at the age of sixteen he began constructing his artificial language in earnest. He was impressed with the relative simplicity of English grammar and he used this as his model for Eseranto. He chose roots of words that had some similarity to those of other tongues and by using prefixes and suffixes he slowly developed a vocabulary that evolved from a Romano-Teutonic base. He interested a small group of fellow students in his "secret" language and soon they were able to converse in it. At his nineteenth birthday party the celebrants sang a hymn of brotherhood in an early version of Esperanto.

Before Ludovic left for the University of Moscow, Marcus extracted a promise from the young student that he would temporarily suspend work on the new language and devote his time to his prescribed studies. This was agreed to and Ludovic gave his father all of his notes for safekeeping while he was in Moscow.

In order to help the family finances, Ludovic tried writing for publication, and one poem, "Russian-Jew" was tinged with a Zionist flavor. He was caught up in the restlessness of university life and, as was so common at the time, student protests evoked stern governmental response. The political turmoil that he became a part of may have interfered with his studies and because of this and in order to save money Ludovic transferred to the University of Warsaw where he could live at home. When he returned to Warsaw he was dismayed to discover that this father had destroyed the language papers.

After the family arrived in Warsaw Marcus did some private teaching and also was appointed the Jewish Censor. This position was designed to make certain that no Jewish publications would contain any material distasteful to the Tsarist regime. At this time, following the assassination of Alexander II massive waves of anti-semitism arose even though no Jews were involved in the assassination plot. The pogroms awakened a sense of Jewish nationalism and a number of societies were formed to consider means of leaving Russia. Ludovic became active in a mainly Litvak group of students where the alternatives of emigration were discussed. The two important choices were America or Palestine. A number of articles discussing the problem were written by "Gamzefon" (Obviously Zamenhof).

In one of the uprisings the Zamenhof family was terrorized and any hopes that Marcus or Ludovic had of assimilation evaporated. He was active in the "Khibat Zion" organization enlisting contributions to help defray the expenses of emigration. He continued his devotion to the cause until his graduation in 1885: he was twenty-five years old

and ready to practice medicine. He continued to keep the idea of a universal language alive and he began to think of a universal religion.

The young physician began his practice in Veisiejai, about a hundred miles north of Warsaw in Lithuania. He was slowly accepted by the community and he frequently gave not only medical advice to his poor patients but also a rouble or two. Although a few spectacular cures and his obvious ability endeared him to his patients a series of extremely touching clinical failures made him reconsider his type of practice and he decided to specialize in ophthalmology. He returned to Warsaw and then to Vienna for further study in eye disease.

His interest in Zionism continued and at a meeting of the "Khibat Zion" group he met an attractive, brilliant young woman, Clara Zilbernik, and romance blossomed. In 1887 they were married. Bolstered by a small dowry provided by Clara's prosperous father the newly-weds decided that Ludovic's new language should have a wider audience and a book on Esperanto was prepared and published. This first manual, in a series of books in many languages, was in Russian and enjoyed a modest success. Within a year a son, Adam, was born and Clara and Ludovic were started on raising a family.

The future looked bright when suddenly disaster struck. Marcus had allowed some writing to be published that was displeasing to some bureaucrats. However, a bribe could assuage the injured feelings of his superiors. At great personal sacrifice Clara and Ludovic were able to supplement the remainder of the dowry and five thousand rubles saved Marcus. Because of the financial strain Ludovic immersed himself in his practice and found very little time to propagate the study of Esperanto. For the next decade Ludovic was almost overwhelmed by financial problems. However he managed to find some time to correspond with fellow Esperantists and a magazine in the new language began publication. Slowly his exertions bore fruit and in 1905 the First International Congress of Esperanto was held in Boulogne. Interest in Esperanto gained momentum and soon meetings were held in various countries. Esperanto publications became more frequent and Zamenhof began to collect royalties from some of his books.

Increasing physical activity and mental stress took its toll and Zamenhof developed circulatory problems with poor peripheral circulation. Walking became painful and angina pectoris limited his social activities. Rest periods at various baths may have slowed the ravages of the disease but he continued to smoke cigarettes and his health continued to deteriorate.

With the acceptance of Esperanto its inventor began to accumulate honors. He was awarded the Legion of Honour by the French Government and the King of Spain conferred on him the Order of Elizabeth the Catholic. Other medals and decorations were awarded and a few medals commemorating the conferences were struck.

As Zamenhof's fame increased his health worsened and with the advent of World War I worries concerning his family and many friends plagued him constantly. He continued to be interested in Zionism but in later life he was not a practicing Jew: his religious beliefs—were a type of "humanism."

During his last days he suffered from congestive heart failure and he died peacefully on April 14, 1917

Several groups of Esperantists hoped to commemorate Zamenhof and legitimize Esperanto by issuing coins and paper money. The two best known series are in Spesmilo (plural: Spesmiloj) and Stelo (plural: Steloj). The figure is the obverse of the silver 25 Steloj with the head of Zamenhof facing left: "D-RO L.L.ZAMENHOF KREINTO DE ESPERANTO." surrounding the head."1859-1917" below.

A second medal w/loop for suspension can be found in the Samuel Friedenberg "Great Jewish Portraits in Metal" collection in the Jewish Museum in New York. The medal is cast bronze, diameter 5 3/8" made by A. Gubiowicz.



A recent article by Christopher Batio describes the many numismatic references of Zamenhof.(1)

The author expresses his thanks for the assistance of the Photography Department of the Tucson Medical Center.

(1) Batio, Christopher: "Pardon me. How much is that in spesmiloj ?" World Coin News; Vol. 21, No.2 pp 10-11. 1994.

ISRAEL'S Money & Medals UPDATE

by Dr. Gary P. Laroff

Update #9: State Medals 1990 - 1991

This update to *Israel's Money and Medals* continues the State Medals Series where it left off on page SM-114 with the 1990 "Jewish Fighters Against the Nazis" issues, SM-121. The following pages, when removed or photocopied and inserted in the book after page SM-114, bring the state medals current up through page SM-122 and the 1991 "Marc Chagall" issue, number SM-137. In the following months, we will continue updating the state medals.

Most exciting in this update is the first cataloging of the Wildlife Series of 12 medals issued in 1990. Initially introduced as two or three small, 15mm - 18mm silver and gold medals available only as "adillions," which are jewelry charms and pendants, some authors initially assumed these were the medal sizes and that all 12 issues were available in this format. With historical hindsight, we now know that this series consists of a dozen elegantly simple 30mm copper-nickel medals.

State medals are official medals issued exclusively by the Israel Government Coins and Medals Corporation (IGCMC). They differ in principle from Commissioned medals in which a private or public organization ("commissioning agency") has officially commissioned the IGCMC to strike medals for ceremonial distribution. Often, these latter medals have not been made available for distribution to collectors.

Israel's Money and Medals Updates are researched and written by Dr. Gary P. Laroff, who is working closely with Sylvia H. Magnus on this effort. The content of the checklist tables are further reviewed for accuracy by Ya'akov Mead, J. J. Van Grover and others. The current method of providing eight pages in the center of *The Shekel* makes them easily removed. The copyright to the book *Israel's Money and Medals* is held by Arnold H. Kagan. The format, content and tables in *Israel's Money and Medals Updates* are copyright © 1994 Gary P. Laroff.

Correspondence on this column should be addressed to the author: Dr. Gary P. Laroff, P. O. Box 39, Tualatin, OR 97062-0039.

Polish Jewry Millennium, SM-122



This medal marks the termination of 1,000 years of a Jewish presence in Poland. A writ issued in 1264 accorded them the right of settlement. In the 16th and 17th centuries, the Polish Jewish communities thrived, but they were then hard hit by the persecutions of 1648/49. Before the start of World War II, Poland had 3½ million Jewish citizens, virtually a tenth of the population. Polish Jewry was the main victim of the "final solution" of the Nazis. Following the Israeli Six Day War, the last Jewish presence in Poland came to its close.

Obverse: The words "Yah'dut Polin" (Polish Jewry) are formed by desecrated Jewish tombstones. In the background, a burning shtetl - the typically Jewish little town - accentuated by a lit Menorah and a fleeing refugee. Inscription around the rim, in Hebrew and English, "Saw you weltering in your blood", Ezekiel 16:6.

Reverse: A Jewish shtetl in Poland in Chagall style, with its typical characters: the fleeing refugee as symbol of the wandering Jew, a dejected Rabbi holding a Torah, everyone seems in flight, a Menorah to the left. "In memory of Polish Jewry" in Hebrew and English. Also depicted are a goat in a cart, and a floating figure.

Edge: "State of Israel" in Hebrew and English and the Menorah. Serial number and metal fineness. Design: Nathan Karp. Engraver: Tidhar Dagan. Mint: Hecht.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-122	1515-5593	1990	tombac	59	98		\$11.00
	SM-122a	2515-5503	1990	Ag/999	50	60		\$50.00

Wildlife Series, SM-123 - SM-134

Starting in 1987, the Israel government issued what was to become the "Nature" Series of Adillions (pendants) which were generally offered in gold and silver with a choice of exquisite frame designs. Since these were designed especially as pieces of jewelry, they are not included in *Israel's Money & Medals* as medals. The sole exception was the 59mm tombac (bronze) "Eagle and the Iris" which was issued as a state medal and is accorded catalog number SM-94. It is beyond the scope of these book updates to catalog which of the 12 Wildlife designs were actually issued in Jewelry format.

In 1990, in order to attract younger collectors, the Israel government issued 12 Wildlife medals in the affordable format of 30mm copper-nickel State Medals, available singly and with an album with 12 openings. Issue price of the medals was \$4.00 each. The medals were only issued in the copper-nickel format and were still available from Israel Government Coins and Medals Corporation, Ltd. as of February 1994. The IGCMC ordering number for the album with 12 medals is 7512-5304. The common design elements and table of technical details are included after SM-134.

Ibex and the Lily, SM-123



The stately ibex, with its large curved horns and majestic walk along the lofty mountain reaches has aroused the imagination of man for thousands of years. Until the State of Israel was established, the ibex was intensely hunted by the Bedouin, and became included in the Red Data Book of endangered species of the International Union for Conservation of Nature.

Obverse: In the center, the head of the ibex and the verse in Hebrew and English, "Loving Gazelle and a Pleasant Roe." (See SM-89 and SM-94).

Reverse: In the center, a lily and the verse in Hebrew and English, "And blossom like the tulip," (Isaiah 35:1).

Leopard and Shoshan Lily, SM-124



Although only about 30, leopards can be found in modern Israel, mainly in the Judean and Negev deserts.

The "Shoshan" is a perennial plant with large, white fragrant flowers. It is one of Israel's rarest and most famous plants. Smaller gold and silver "medals" were issued, but were available only as adillions (pendants).

Obverse: In the center, a leopard on the move on a branch, below in Hebrew and English, "Bold as a leopard."

Reverse: A "Shoshan" (Lillium Candidum) in full bloom. Around the rim, in Hebrew and English, "A lily among thorns," (Song of Songs).

Vulture and Iris, SM-125



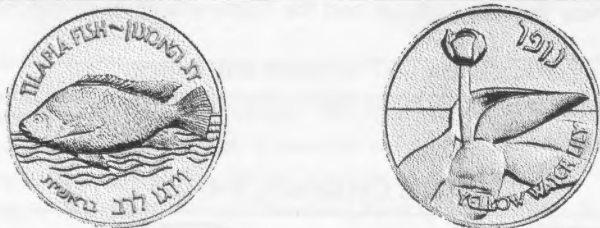
The vulture is an impressive bird of prey with its wing span exceeding eight feet (250 cm.) Until the beginning of this century, thousands of them nested in Israel. Today, due to rapid development and use of pesticides, only about 70 pairs remain.

The iris is represented in Israel by 16 different species, almost all of them rare. Many flower only in the Land of Israel and are protected flowers. During the blooming season in spring, the iris produces handsome, strongly colored flowers, which stand out from afar.

This medal differs from SM-94 in that the obverse and reverse designs of SM-94 incorporate the biblical references, such as "Jeremiah 48:40" and "Isaiah 35:2" for the reverse. Obverse: Vulture on the wing. Around the rim, "He shall roar as a vulture" on the rim in English and on the bottom in Hebrew.

Reverse: Three beautiful Iris in bloom. "It shall blossom and rejoice," in English and Hebrew.

St. Peter's Fish and Yellow Water Lily, SM-126



The St. Peter's Fish (Tilapia) is common in the Jordan River system. It feeds on water plants and pairs are monogamous. Their eggs are laid in April to May and during the first month the young are carried in the parent's mouth for protection.

The Yellow Water Lily, which grows in still or running water, is a perennial plant which produces yellow flowers. The flowering season is March to July. Today its dispersion is becoming more and more limited.

Obverse: A Tilapia Fish and waves. "Tilapia Fish" in English and Hebrew.

Reverse: Yellow Water Lily floating in the water. "Yellow Water Lily" in English and Hebrew.

Dorcas Gazelle and Sternbergia, SM-127



The Dorcas Gazelle is an herbivore found in small herds in the Negev, south of Ein Gedi. Once almost exterminated from Israel, it is now a protected species and its population continues to grow.

The Sternbergia is a crocus-like plant of the daffodil family. It is a large, beautiful and prominent plant producing orange flowers in autumn in mountainous regions.

Obverse: Two gazelles and "Swift as a Gazelle" in English and Hebrew.

Reverse: A group of three Sternbergia in a pond; "Sternbergia" in English and Hebrew.

Tawny Owl and Caper, SM-128

The Tawny Owl is a nocturnal raptor, colored in shades of brown, black streaks and white spots. A relatively rare species, found in Israel's Mediterranean scrub forest areas, it hunts small mammals, reptiles and birds in silent flight.



The Caper grows mainly in rocky areas, including stone walls and is common in Israel's Mediterranean plant zones. The flowers are large and white, with long purplish stamens. The flowering season is May through October and the tightly closed buds can be pickled and eaten.

Obverse: An owl on a perch. "Tawny Owl" in English and Hebrew.

Reverse: A Caper in full bloom, and three tightly closed buds all on one stem. "Caper" in English and Hebrew.

Wolf and Cyclamen, SM-129



The Wolf is a nocturnal carnivore and is found in small packs in the Judean and Negev Deserts. It feeds mainly on rodents and only rarely on larger mammals. Many have been destroyed by man, when they have disturbed his herds.

The Cyclamen is common in Israel and is characterized by its natural, rocky habitats. The petals are crown-shaped and are colored white to bright pink with a dark purple base. The flowering season is December to April.

Obverse: A wolf standing, looking right. "Wolf" in Hebrew and English.

Reverse: Three cyclamen flowers growing from leaves below. "Cyclamen" in English and Hebrew.

White Stork and Narcissus, SM-130



The white stork is black and white, with full tail feathers being black. Most storks in Israel are migrants, en route twice a year between Europe and Africa. Huge flocks glide at elevations of 600 meters.

The narcissus is a perennial flower of the daffodil family, with white petals around an orange crown and flowering season from November to December. It grows in marshes, in heavy soils and on mountains.

Obverse: A black and white stork facing left. Around the rim, "Stork" in English and Hebrew.

Reverse: Three narcissus in bloom. "Narcissus" in English and Hebrew.

Bat and Sea Squill, SM-131



The bat is a mammal with long front wings. Thin membranous skin joins its fingers together and serves as a flying device. The bat is found in caves, nooks and trees and is a nocturnal mammal, feeding on insects which it catches in a very swift movement.

The Sea Squill is a plant with tall flowering spikes, bearing tens to hundreds of white flowers. It blooms from August to October, is common all over Israel and is known in Hebrew as "herald of autumn."

Obverse: A bat with wings outspread; "Bat" in English and Hebrew.

Reverse: Tall flowering spikes, some in full bloom. "Maritime squill" in Hebrew and English.

Hyrax and Poppy Anemone, SM-132



The Hyrax is a small mammal native of Africa, feeding on greenery. At night, it shelters in groups within cracks of rocks; during the day it basks in the sun. The male dominates several females.

The Poppy Anemone is a perennial plant of the buttercup family which flowers in Israel in a variety of colors (white, red, blue and violet). It flowers for just a few weeks between December and March on almost all types of soils.

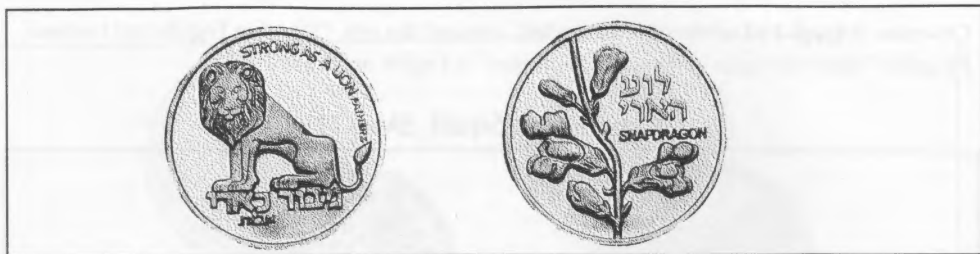
Obverse: The Hyrax on a rock facing left. "Hyrax" in English and Hebrew.

Reverse: A poppy in full bloom. "Anemone" in English and Hebrew.

Lion and Snapdragon, SM-133

The lion is a carnivorous animal of the cat family found in parts of Africa and Asia which lives and hunts within herds and hunts at night and sleeps in the day. The lion's life span is 25 years and it usually breeds not more than once in two years.

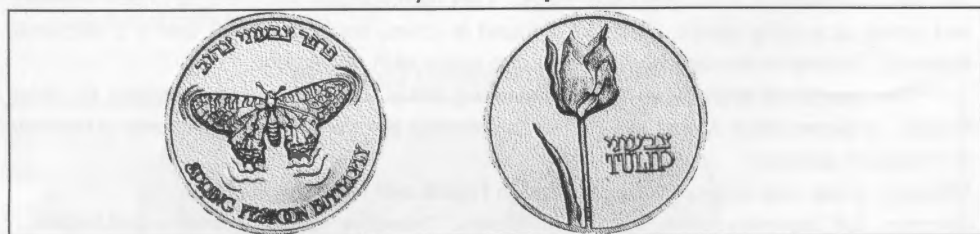
The snapdragon is a tall and upright perennial plant which is prominent with its purple flowers. The flowering season is mainly from April to May. Its natural habitat is on stony terraces and cliffs.



Obverse: A lion facing left. "Strong as a Lion (fathers)" in English and in Hebrew.

Reverse: A snapdragon with numerous blossoms and leaves. "Snapdragon" on the right, in Hebrew and English.

Butterfly and Tulip, SM-134



The Spring Festoon Butterfly abounds in Israel in oak tree areas. Each year, one generation is raised. The chrysalis stage lasts for 8 to 10 months with the larvae break-out between January and March. The butterfly assumes maximum size within about half-an-hour.

The tulip belongs to the lily family and has beautiful large red flowers. Its natural habitat is stony or rocky slopes. In Israel its dispersion is in the mountainous regions and hills close to the Mediterranean and its flowering season is February to April.

Obverse: The butterfly spread out flat. In Hebrew and English, "Spring Festoon Butterfly."

Reverse: A single tulip standing tall. "Tulip" in Hebrew and English.

Common Design Elements for Wildlife Series, SM-123 - SM-134

Edge: Milled. Design: Lily Sheer and Yosef Bass. Engraver: Tidhar Dagan. Mint: S. Kretschmer & Sons, Jerusalem, Moshe Hecht, Tel-Aviv, and possibly others.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-123	4512-5308	1990	CuNi	30	16		\$4.00
	SM-124	4514-6304	1990	CuNi	30	16		\$4.00
	SM-125	4512-9302	1990	CuNi	30	16		\$4.00
	SM-126	4516-9302	1990	CuNi	30	16		\$4.00
	SM-127	4517-5303	1990	CuNi	30	16		\$4.00
	SM-128	4517-0303	1990	CuNi	30	16		\$4.00
	SM-129	4517-1309	1990	CuNi	30	16		\$4.00
	SM-130	4517-4307	1990	CuNi	30	16		\$4.00
	SM-131	4517-3301	1990	CuNi	30	16		\$4.00
	SM-132	4516-7300	1990	CuNi	30	16		\$4.00
	SM-133	4516-8306	1990	CuNi	30	16		\$4.00
	SM-134	4517-2305	1990	CuNi	30	16		\$4.00

Israel Electric Corp. - Rutenberg Power Station, SM-135



The Rutenberg Power Station at Askalon is a landmark in the history of electricity in Israel. It is the first all-Israeli planned station, and the second in the country which is coal-fueled. It also uses an unprecedented proportion of Israeli-made equipment in its construction, which began in 1983. The Israel Electric Corporation has accompanied the growth of modern Israel since 1923, when it was founded by Pinchas Rutenberg.

Obverse: The new power station near Askalon, "Rutenberg Power Station," "1990," and "His lightning to the ends of the earth" (Job 37:4) in English and Hebrew.

Reverse: An electricity worker on an electric pole. "The Israel Electric Corporation" in English and Hebrew, separated by their emblem.

Edge: "State of Israel" in Hebrew and English and the Menorah. Tombac and silver with serial number and silver metal fineness. Design: Obverse: Ya'acov Enyedi, Reverse: Gideon Keich. Engraver: Tidhar Dagan. Mints: Tombac: Hecht; Silver: The Government Mint, Jerusalem.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-135	1518-5598	1991	tombac	59	98	4,767	\$11.00
	SM-135a	2518-5370	1991	Ag/935	37	26	1,584	\$32.00

Ze'ev Jabotinsky - 50th Anniversary, SM-136



Fifty years ago on the 29th Tamuz, August 4, 1940 at 11:20 P.M. the Nobel heart of Ze'ev Jabotinsky stopped beating. It is difficult to describe Jabotinsky. Jabotinsky dedicated his life to the redemption of his people, and to the liberation of its land in order to establish a Jewish independent state. He gave life to a new type of Jew, creating a fighting generation indoctrinated with the values of social justice and pride in its Jewishness, and inculcated it with the zeal to strive unceasingly for the realization of Herzlian Zionism.

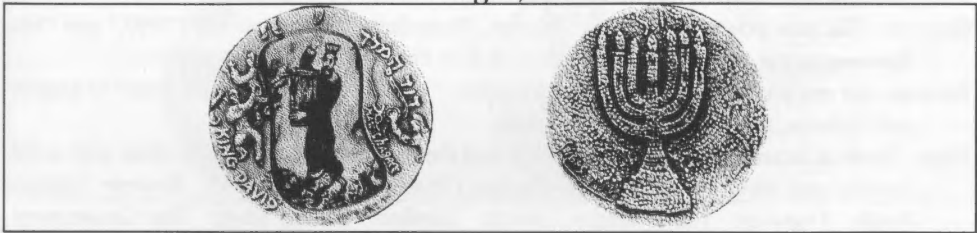
Obverse: Portrait of Jabotinsky and his signature. "Jabotinsky" and the dates "1890-1940" in Hebrew and English.

Reverse: In the center, in stylized letters, the words "Iron King Laugh" in Hebrew, taken from his novel "Samson," and the inscription, "Ze'ev Jabotinsky — 50th Anniversary of his Death." The mint year, "1990" in English and Hebrew.

Edge: "State of Israel" in Hebrew and English and the Menorah. Tombac and silver with serial number and silver metal fineness. Design: Yitzhak Bibas, from portrait by Yosef E. Steiner; portrait sculpture by Duda Edelstein. Engraver and Mint: Kretschmer.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-136	1519-0593	1990	tombac	59	98	1,606	\$11.00
	SM-136a	2519-0503	1990	Ag/999	50	60	855	\$50.00

Mark Chagall, SM-137



Chagall is one of the greatest artists of all times and probably the greatest Jewish artist. Chagall designed a tapestry and mosaic for the Knesset in Jerusalem, from which is taken the figure of King David (tapestry) and the seven-branched candelabra (mosaic).

Obverse: A genuine color lithograph of King David surrounded by figures from the same work in relief. The signature of "Marc Chagall," and "King David" in Hebrew and English.

Reverse: A seven-branched candelabra and signature of Chagall in Hebrew.

Edge: "State of Israel" in Hebrew and English and the Menorah. All medals with serial number and gold and silver with metal fineness. Designers: Nathan Karp from the work of Marc Chagall. Lithography: David Tamerin. Engraver: Obverse: Tidhar Dagan; Reverse: Kretschmer. Mints: Tombac: Hecht; Gold and 26 mm. silver: Government Mint, Jerusalem, Silver 50mm: Kretschmer.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-137	1519-2707	1991	tombac	70	140	<3,000*	\$33.00
	SM-137a	2519-2262	1991	Ag/999	26	10	<2,000*	\$50.00
	SM-137b	2519-2505	1991	Ag/999	50	62	<1,500*	\$95.00
	SM-137c	3519-2248	1991	Au/750	24	10.36	<2,500*	\$265.00
	SM-137d	3519-2387	1991	Au/916.6 22K	38	33.93	<1,000*	\$695.00

TO PRINT A BANKNOTE

By Shmuel Aviezer



Many participants join together to bring a banknote into being: the issuing authority, usually the central bank of the country, the designers, papermakers, ink manufacturers, programmers and finally the printers.

Most of the sophisticated developments in the production of a modern banknote became possible only because of the considerable improvement in the printing equipment.

A) Offset process (lithography)

Elements in a banknote that necessitate a wide spectrum and gradual transition of coloring ("rainbowing") are printed in this system. They include background patterns, graphic drawings and security rosettes. For instance, in the Israeli note of NIS20—bearing the effigy of Mr Moshe Sharett, a former Prime Minister of Israel, the group of "flags" on the front and the intertwined structure of lines in the back are offset-printed. What characterizes this printing is its being flat and not raised on the surface.

Offset printing is produced simultaneously on both sides of the banknote sheet on the so-called "Simultan". There are two versions of this machine: dry offset and wet offset. All parts of the design are imprinted on separate plates, each plate carrying the one-color part of the design. With the passing through the machine, the sheet gets the print from each plate, on both sides at the same time, and the end product is a precise, coordinated and perfect display of that part of the design earmarked to be printed in this system.

In recent years a new generation of these machines, the "Super Simultan" has been developed. In these improved equipment more colors are applicable and the number of banknotes on a sheet could reach 45 instead of the usual thirty-some.

Being a legal means of payment, a banknote has to carry different elements against forgery. Many of these elements were developed to be produced in the offset system. To reach a "perfect register" in the combination of patterns and various colors is to create a difficult-to-surmount bundle against potential counter-fetters. In the Dutch 250 guilders banknote, a yield of some 20 color tints was reached by the passing of the sheet twice into the "Simultan", resulting in a more impressive note that poses serious challenges before a countefeiter.

Further innovations applied in the offset printing are:

- a) Look through - Two drawings or patterns, each of no coherent

shape by itself, one at the front and the other at the back, at exact parallel locations merge together as one recognizable illustration when the banknote is held against the light. Owing to the when the banknote is held to the light. Owing to the simultaneous printing, a precise unison is achieved, a task a counterfeiter is unable to fulfill as his two sides of the banknote are generally produced separately.

In Israeli banknotes, most of the "look-through's" merge into a Star of David, but for the NIS10.- Golda note which produces a menorah. If we take a look at the NIS20.- as an example, we find six small green triangles at the lower part of the white slip at the left-hand side of the front. Parallel on the back, there are two triangles and two rhombi in brown. When looked upon against the light, a Star of David is easily detected.

b) Metameric colors

A small portion of the note is devoted to printing an object in two tints of the same colour. Under ultra-violet light the two colors are exchanged. This effect disappears on a forged banknote.

c) Invisible fluorescent print

A chosen part of the design is printed with fluorescent ink which becomes radiant under U.V. lamp. Sometimes invisible overprint is applied on the design which could be detected only under U.V. lamp. This method could invariably be used in printing the numbering.

B) Intaglio process

This is the prestigious and exclusive system of banknote printing. In this system all the "raised" elements on the note are produced, such as the portrait, the inscriptions, the denomination and the sign for the blind.

The effect of conspicuousness is achieved by creating plates with incused rendition of the relevant parts of the design in which ink is filled. In the printing process, the ink is applied on the sheet, leaving embossed impression of the design.

Printing in intaglio comes after the sheets are offset-printed. In a separate run, the back is printed, and in a successive run the front is printed. This method is followed in order to emphasize the pronounced points of the front, especially the portrait, and alleviate the "ironing" done to the front resulting from the pressure applied to the back in the process of its printing.

The new generation of the intaglio machines, the "Super-intaglio", is capable of accommodating 45-note sheets, with three colors on each side.

Intaglio printing machines are almost solely manufactured and marketed by Messrs. Giori of Lauzanne, Switzerland. This company strictly adheres to selling these machines to official issuing authorities all over the world. Any application to buy these machines

emanating from other sources are carefully scrutinized to ensure no unlawful activities are involved. Thus the difficulty in obtaining these machines is a prime defence factor for the banknotes as counterfeiters are almost unable to initiate raised parts of the notes without the use of intaglio machines, and their high cost makes it prohibitive to use by counterfeiters. Among the elements of the banknote created in the intaglio process are the following:

(a) The portrait:

The depiction of a portrait is undoubtedly a magnificent sort of artwork; the more so if it is produced for a banknote. An engraver must first of all be a perfect creator of portraits. Then he must practice a long time until he is capable of engraving a one-to-one image on a steel plate, by incusing lines and dots in different sizes and directions. An incused stray dash is hard to rectify. No one dares to ask an engraver when his work is finished; he is influenced by moods and needs time to exploit his abilities. This breed of artists is gradually decreasing as the burdens involved in training drive away new recruits.

To overcome this problem three new methods have been put into effect in recent years:

1) producing banknotes without portraits (see latest Dutch banknotes);

2) exploiting improved printing machines to automatically draw the portraits (see Swiss banknotes);

3) Programming computerized rendition of portraits with excellent results. Such experiments are undertaken in Holland, ("image digitalization") and in France ("Adagio"). What characterizes portraits created in these methods is their becoming distorted when photographed.

b) The Microtext

In the struggle against forgery by automatic colour copying machines, microtexts are inserted in the design of the banknotes which is mostly legible only under magnifying glass. The sharpness of the letters is achieved only in intaglio printing. These texts are invariably distorted when photocopied and are rendered unreadable. In the Israeli NIS20.- note we examined before, a very thin straight line under the portrait of Moshe Sharett spells the names in Hebrew of seven books authored by Mr. Sharett.

In this connection it is worthwhile to mention that the higher denomination of U.S. banknotes, constant in design since 1928, have been donned, since 1990, with microtexts around the portrait reading "United States of America"; this, as an up-to-date component in the struggle against forgery by photo-copying. It is not unusual today to see United States banknotes being held up to light to look for the microtext either around the portrait or the vertical line.

c) The Ghost Image

In a chosen area, lines are printed in different directions and in high density. It is possible to hide there a digit or an image which could be detected only if looked at in a straight line with the eyes. In the only case of a ghost figure applied on an Israeli banknote, the digits "200" are installed in the dark spot of Hebrew letters to the left of the girl on the back of the note. Needless to say, this figure disappears on a forged banknote.

d) Optical Variable Ink

This is the last word in the production of ink for intaglio printing. What characterizes this ink is its turning into another colour when looked upon from a different angle. Because of its high price, issuing authorities prefer to allocate a small area on the note to be printed with that ink. In the Israeli banknote of NIS200.-, the inscription "Bank of Israel" in Hebrew in the front is the only example where the OVI has been implemented on Israeli banknotes. Of course, this effect vanishes when counterfeiting the note.

e) Screen Trap

This is a structure of lines, generally in a circle, created in changing densities. When photo-copied spots of various shapes pop up in several areas to reveal a forged banknote. The NIS10.- Golda Meir note carried such a screen trap on the left-hand side of the back in the early issues of the note.

f) Signs for the Blind

These signs were first depicted on Israeli banknotes in the fourth series issued during 1975-1977. The immediate reason: the fixing a uniform width for the banknotes to ensure smooth processing in the automatic sorting machines eliminated the factor that enabled easy identification of the denomination by the blind. These signs were especially printed in raised shapes to enable the blind to feel them and subsequently identify the denomination by the shapes or numbers of the signs. At first, circular dots filled with criss-cross lines were applied, but, benefitting from the experience of the central banks of Switzerland, Holland and Belgium, these dots were later substituted by hollow geometric figures which proved to be more effective to serve their purpose. In the Israeli banknotes these signs are displayed on the right-hand side of the front. An innovation was created in the NIS200.- where the sign of the blind appears on both sides of the banknote, in parallel locations, which presumably helps the blind to an easier identification of the denomination. Finally, it is important to note that the effectiveness of these signs decreases under wear and tear, but anyway, the blind all

over the world have developed their own ways of identifying denominations.

(g) The Printing Process

After the design is completed by the artist, the printers prepare the plates. These plates, in the size of the sheet, each carry a part of the design which is to be printed in a certain color.

The process starts with the offset printing, simultaneously on both sides of the sheet, and in all the colors as defined. After that, the sheets are printed on one side, the back, on intaglio machines. Then, the same sheets are put into another intaglio machine to get the imprint on the front. Special machines number the banknotes on the sheets. Some printers apply in a separate run a special coating to endow the banknotes with a more durable life-span in circulation. Quality control is done either by women sorters or through sophisticated examining machinery. The last stage comes when the sheets are cut into bundles of notes while all the spoiled notes are sorted out.

Before the expert printers stands the challenge of accurately combining the offset-printed parts of the design with that printed in intaglio. The harmony in the meeting areas of these two methods is critically important for security aspects, and, of course, for esthetic look.

It is now more than two decades that certain countries print part of their banknotes on WEB machines. These are huge machines which combine several printing methods in one run. Paper is fed in rolls (not in sheets). First, offset parts are printed and then only one side of intaglio and finally the numbering. The end product, still in rolls, is passed through special machines for checking and only then the printed paper is cut into banknotes and packed. In more improved WEB machines, two sides of intaglio could be printed.

In most cases, banknotes printed on WEB are of lower denominations that are consumed in large quantities. Some experts believe the WEB intaglio is not conspicuous enough as in the classical machines. Also, they claim, malfunctions in WEB stop the whole process while printing on three or four classical machines causes minimal disturbance in production flow.

The above described processes form the basics in banknote printing. Different countries have developed variations and improvements in the systems which stem from certain needs and professional expertise. More and more use of computerized solutions are put into effect in one or other phase of the production. The principles of banknote printing as set here are still adhered to by the issuing authorities and by the printers of the banknotes.

Archeological Finds from the Prehistoric to the Byzantine Period

(Exhibition - Golan Archeological Museum, Katsrin, Israel)

by Norman A. Rubin.

On the map the 'Golan Heights' looks like a bulge in the north-eastern corner of Israel. Its known history is very long. It was part of the inheritance of the Tribe of Menashe, "Then Moses set apart three cities in the east....and Golan in Bashan for the Manassites." (Deut 4:41-43). Jews lived in the Golan even in the late Roman and Christian eras, when more central places like Jerusalem were forbidden to them.

Many ancient ruins, also of synagogues of the 2nd-3rd centuries, and of the Byzantine period testify to its flourishing Jewish population.. More than twenty Jewish villages dating from the period of the Mishnah and Talmud have been identified in central Golan. The economy was based on the production and sale of olive-oil, as indicated by the remains of numerous oil-presses. The economic prosperity resulting from this trade enabled the inhabitants to construct richly decorated synagogues and public buildings.....



Representative examples of decorated architectural fragments bearing Jewish symbols and inscriptions are on display..

These include a unique column capital from 'Ein Nashut' carved with a menorah, shofar (ram's horn) and other Jewish symbols. The museum features a striking display devoted to Gamla, a nearby site, where Jews fought valiantly against Vespasian in AD 67, during the First Revolt; a detailed model of the ancient fortress is shown, as well as selected finds from excavations conducted at the site, among them arrowheads, ballista stones, clay oil lamps, and coins....Also on exhibit are coin hoards, of the Byzantine period, found in the synagogues of Katsrin and 'Ein Nashut' and two copper amulets from 'Kanaf'. inscribed in Aramaic. A remarkable inscription mentions "The School of Rabbi Eliezer ha-Qappar" from 'Dabura'.

The Golan Archeological Museum succeeds in presenting its collection in a way that simplifies archeology for the layman, yet intrigues the expert. The Museum's collection of archeological artifacts effectively trace the history of human settlement in the Golan from prehistoric times to the end of the Byzantine period, in the seventh century CE.



For additional information: Golan Archaeological Museum P.O.B 30
Katzrin 12900 Israel - Tel:06-961350



The Zionist Flag at the 1904 Louisiana Purchase Exposition

by Rabbi David Geffen



At the beginning of the new year 5665 (1904), 90 years ago, the blue and white "Zionist-Jewish" flag flew for the first time side by side with the flags of all the nations at the World's Fair in St. Louis. "Alongside the banner of Zion, the flags of other nations were more brilliant," read an editorial in the *Yiddish Tageblatt* newspaper. It is a modest blue and white with a six-corner star in the center, but it means much more to civilization, means much more to humanity than many another of the flaunting banners which have been crowded a bit to make room for the strange newcomer," the paper wrote.

The tale of how this "strange newcomer" came to fly so proudly in St. Louis captures some of the early triumphs of the fledgling Zionist movement in the United States. In particular, this event was an historic turning point marking the acceptance by the non-Jewish community of the flag as the symbol of the land of Zion then waiting to be reborn.

The summer of 1904 was a sad one throughout the Jewish communities of the world. On July 3 Theodore Herzl, the founder of the Zionist movement, died, and the widespread mourning for this visionary reached unprecedented dimensions. In the United States, in addition to memorial mass meetings held by the Zionist organizations, there were even elements of the anti-Zionist Reform sector who, for the first time, spoke in glowing terms about Herzl's accomplishments. Mammoth fund-raising drives were held in memory of the great leader. These complemented the poignant drawings and manifold editorials of Herzl, which expressed the grief of American Jewry.

The Zionist chapter in Pittsburgh decided that it wanted to memorialize Herzl in a special way that summer of 1904. Since the World's Fair in St. Louis was about to open, the Pittsburgh Zionists felt that this would be a most appropriate locale in which to demonstrate the positive steps being taken for the return to the Jewish homeland. What better way, the members thought, than a flag of Zion to complement the model of Jerusalem already scheduled to be displayed. Therefore, the chapter had a white and blue flag, six-by-nine feet, with a star in the middle made up, and sent it to the press committee of the fair requesting that this flag of the Jewish nation be hung over the All Nations Building."

As soon as word of the flag's arrival in St. Louis got out, tremendous opposition arose throughout the United States. In particular, the columns of the *American Israelite* of Cincinnati and the *Reform Jewish Advocate* of Chicago were filled with criticism of what they termed a Jewish nationalistic trick. "This is a bit of chutzpa," the *Israelite* opined, "which cannot be tolerated."

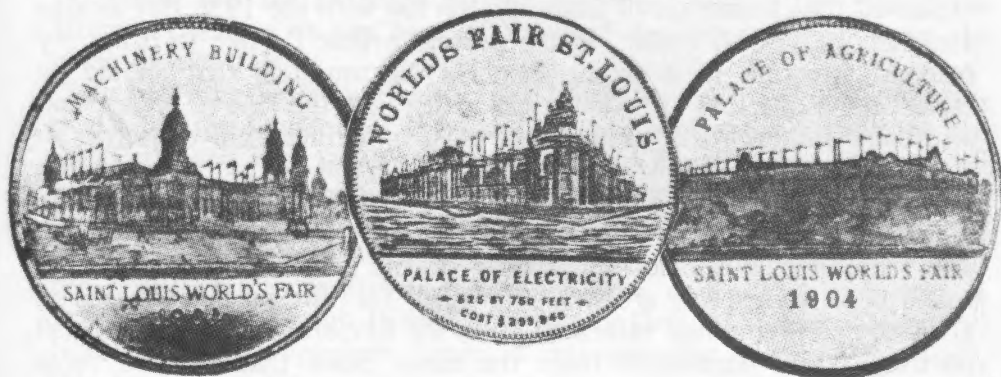
When the executive committee of the fair received the flag, there was a heated debate as to what to do with it. A local Zionist enthusiast in St. Louis, Michael Stiffelman, spent long hours persuading the officials of the fair that the flag did represent a nation, the Jewish nation, and thus it should be displayed with the flags of all the other nations of the world. Ultimately, he was successful, and Rosh Hashana 5665, in September 1904, was selected as the day when the flag would initially be unfurled.

The fair ran from the summer into the fall, lasting for several months. Americans came from all over the country to visit the mammoth exhibition. The Jews came not only to see the displays at the fair, but also to see the Jewish flag.

One of those visitors was George Tunkle of Augusta, GA. Tunkle, a member of the national executive committee of the Federation of American Zionists – forerunner of the Zionist Organization of America – had attended the Fourth World Zionist Congress in London in 1900 as an American delegate. After all the Jewish holidays in the fall of 1904, he took the train from Atlanta to St. Louis, as he wrote, "to see the Zion flag."

By the time he arrived in the middle of October, that one original flag had magically multiplied. Hence, he saw blue and white Zion flags on the Machinery, Varied Industries, Manufacturers, Electricity, Education, Agriculture and Liberal Arts buildings. From a single banner, seven had sprung forth, and the sight left its impact on Tunkle.

"I stood and gazed chained to the spot," he noted, "scarcely believing and my own eyes hardly realizing that the flag of Zion is a reality, floating over the grounds of the world's greatest fair. Lo, the Jews are a nation and this is the nation's symbol. Let skeptics and doubters cease to doubt; Zionism is a living reality!"

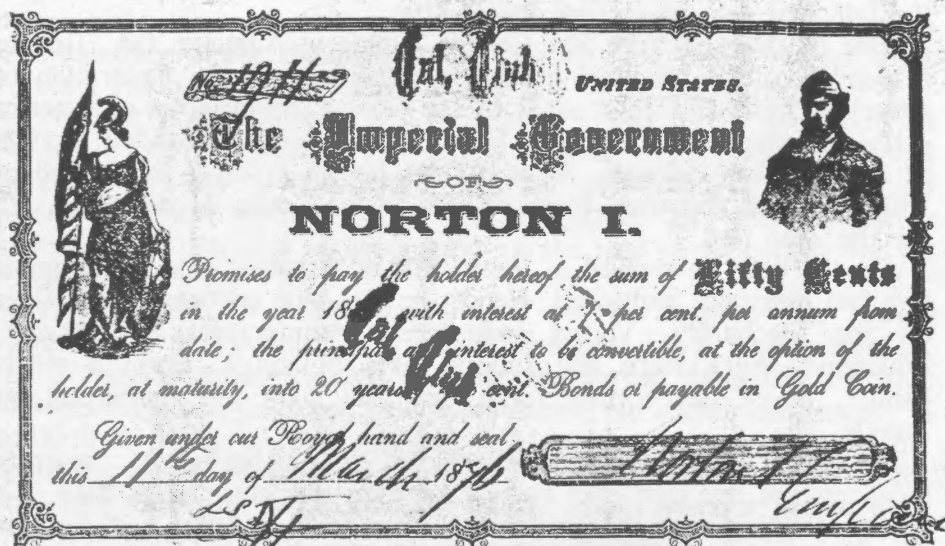


Editor's Note: There were 15 Exposition Palaces at this fair, and most issued "Exposition Palace Dollars." The flags of all nations are illustrated on several of these "dollars", and we most presume that these medallic renditions include the Zionist flag. They are the numismatic illustrations for this article.

Emperor Norton as Comic Book Hero

by Peter S. Horvitz

The ultimate numismatic souvenir of the Emperor Norton (1819-1880) is, of course, the paper currency he issued during his lifetime. Each note bears his likeness and each bears his genuine autograph. Unfortunately these notes are rare. Many, undoubtedly, were destroyed during the 1906 San Francisco earthquake and the fires that followed.



In the Sept.-Oct., 1994 issue of *The Shekel* (pp. 36-37), I explained the connection of Emperor Norton with the 1936 Bay Bridge commemorative half dollar. In the present article I'd like to bring my readers' attention to a recent Emperor Norton item that should be easier for collectors to find than either of the above items and affordable for even the youngest or most impecunious of collectors.

The item is a non-sports card from a 1994 series of cards that are based on the DC series of comic books *The Sandman*. The card in question is number 72 of the series of 65 by 115 millimeter cards. The front shows a colorful portrait of the Emperor executed in a comic book style. This artwork is original for this card. The reverse gives some biographical information on the Emperor and another small portrait. This portrait is from the comic book that inspired these cards. The front portrait is by Denys Cowan and the back by Shawn McManus.

There is a second card in the same series, number 31, which also depicts the Emperor. On this card he is only seen as a small shadow against one of the windows in a row of gingerbread style houses. This card reproduces the cover by Dave McKean of number 31 in the



DREAMERS OF THE EARTH 72

Emperor Norton

As a boy, he dreamed of making his fortune in America, the country without a king. When he tried it, fortune dealt him an evil hand. Entrepreneur and inventor Joshua Abraham Norton's investments made him poor and plunged him into the grip of despair. He escaped her clutches with a dream, declaring himself Emperor of the United States. Norton published royal proclamations, lent taxes, sold money engraved with his image, and dispensed wisdom and kindness to the citizens of mid-nineteenth century San Francisco. Regarded a madman by some and a benign eccentric by most, Emperor Norton never despaired again.

FRONT ART: DENYS COWAN
BACK ART: SHAWN MCMAUDS

DC COMICS
VERTIGO

sky
Box

series of Sandman comic books, the issued entitled "Distant Mirrors." This issue has the Emperor playing the major role in the plot of the story. The text on the back of the card describes a scene from the comic book.

It has long seemed to me a pity that there is no commemorative medal for the Emperor. The issue of such a medal, hopefully by the San Francisco mint, to whose creation Norton contributed by signing a petition to Congress, would certainly be of interest to collectors. But more importantly, it would be a reminder to all that the greatness of America is not just a result of majority rule, but to a great extent the result of the quality of America's great eccentrics, such men as John Chapman, Joseph Palmer, and Henry David Thoreau. Joshua P. Norton was an important figure in this uniquely American company. One hopes that the tradition can survive.

If anybody out there is thinking of issuing such a medal, let me suggest that it be executed in the style of the French pretender issues of the last century. I think that such a piece would be the most appropriate memorial for America's last emperor, who, after all, died with a one franc coin of his fellow monarch Charles X in his pocket.

PAUL VINCZE and his ALBERT EINSTEIN MEDALLION

by Harry Flower-AINA LM.32

When world-renowned medallist Paul Vincze received his January 1987 issue of THE NUMISMATIST, he immediately noticed the article "Numismatic Tributes to ALBERT EINSTEIN" by Harry Flower. A few weeks later, Mr. Vincze wrote to this collector that he had just finished a portrait medal of Einstein and offered one for his collection. This was to be a limited edition of 25 copies in 170 mm in bronze. This collector is happy to report that the first example of this medal is in his collection along with a Certificate of Authenticity signed by the artist certifying that it is "the No. 1 copy of a limited edition of 25, which was chased and plated by me."

Some years ago when Paul Vincze was working on a portrait of Viscount Herbert Samuel, the viscount suggested that he should make a portrait medal of Albert Einstein; but, he added, the scientist was no longer giving sittings to artists because, Einstein said that he had become "a professional model". Nevertheless, he wrote Einstein and received the following letter:

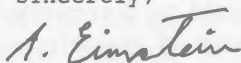
May 8, 1954

Mr. Paul Vincze
8a Yeomans Row
Brompton Rd.
London S.W.3, England

Dear Mr. Vincze:

During the last years I have often refused to sit for excellent artists. This attitude is really my only possible defense. The only thing I could consent to is to have you make some stereoscopic photographs which, in my opinion, would give you everything you need.

Yours sincerely,



Albert Einstein.

Mr. Vincze replied to Einstein's letter stating that he was going to the United States the following year and requested a visit with him to have some photographs made. Unfortunately, Einstein died April 18, 1955, before the visit was made. Consequently, Paul Vincze's medal of Albert Einstein had to be created from earlier photographs.



This Albert Einstein Medal, (due to its large size it should be called a medallion), was finished by Paul Vincze in January 1987. It was cast in bronze only, 170 mm (6 3/4 inches) in diameter weighing 700 grams (24.7 ounces).

The obverse features a frontal portrait of the scientist; curved around the rim at the sides and top, in large characters, is "ALBERT EINSTEIN 1879-1955.. At the bottom center on the truncation of the bust is "P. VINCZE", the designer's name. The reverse is blank. In the center of the reverse the artist has written his name "Paul Vincze" with a graver. Also, on the reverse, are two protuberances, 3/4 inch from the edge on each side, that are partially drilled and threaded, a provision for mounting or hanging.

Paul Vincze was born in Hungary in 1907. He was a student at the State School of Arts and Crafts in Budapest. He later studied under the famous medallist Ede Telcs. When he was 20, Vincze won a competition for designing Hungarian coins. Later, he won a scholarship to study in Rome, where he stayed from 1935 to 1937; in 1938 he went to England, settled in London and became a British subject in 1948. It was from his London studio that Paul Vincze created most of his vast amount of medallic art.

It was during this long residence in London that the medallist was kept busy with numerous commissions, many for the Royal Mint. Among these commissions were medals for the Coronation of Queen Elizabeth II, President Harry Truman, Pope Paul VI, the Aga Khan, Sir Winston Churchill, President John F. Kennedy and many other famous people. Of Jewish interest is an outstanding medal commemorating the 300th Anniversary of the Resettlement of the Jews in Great Britain with portraits of Oliver Cromwell and Menasseh Ben Israel. In 1973 Vincze was commissioned to create a medal with the likeness of Haym Salomon (1740-1785), a patriot during the American Revolution, for the Judah Magnes Memorial Museum, as one of the Jewish-American Hall of Fame Series.

The **ALEPH BETH** Page

...Dedicated to the Beginner

by *Edward Janis*



Q. Is it true that once Israel became a nation in 1948, that all countries stopped using the Jewish star or Magen David (Shield of David) or hexagram on their coins because this was the symbol on the flag of Israel? H.H. Rochester, N.Y.

A. Not so. I did not check all the coinage of the world, but the coins of British West Africa featured the intertwined hexagram on all of their One Penny and the fractional 1/10 Penny and half Penny coins. The 2 Penny was struck until 1952 and the 1 Penny until 1958. British West Africa was a grouping of the former colonies of Gambia, Sierra Leone, Nigeria and Gold Coast (now Ghana). After 1958 these four former colonies were named independent republics and members of the British Commonwealth of Nations. In 1959, only Nigeria with a lookalike half Penny and Penny followed the previous hexagram on British West Africa coins.

While we are on the subject of six pointed stars on coins since the inception of Israel in 1948, let me ask a question. When did the first six pointed star appear on Israel's coins? The mint opened in Jerusalem on April 1, 1966. One would assume that the decision to use the Magen David as the Jerusalem mintmark would have been adopted at this time. It was no oversight. In this country, the P for Philadelphia was first used on the wartime silver alloy nickels in 1942 from a mint that was in operation since 1792: a period of 150 years! It was only after the war in 1946 when the prewar nickel composition was resumed, that the P was removed. In 1980 we find the P placed on the nickels, dimes, quarters and half-dollars of the Philadelphia mint. In Israel, it was decided to use the six pointed star as the mintmark of the Jerusalem mint on the 1971 Uncirculated "Science Based Industries" 23rd Anniversary of Independence. The following Independence Day coins carried the Jerusalem mintmark as an indication of minting location. In addition, the trade coins of the Agora series contained the Jerusalem mintmark only if they appeared in the official government mint sets. We therefor have 1 Agora, 5 Agorot, 10 Agorot, 25 Agorot, 2 Lira and 1 Lira of 1971 through 1975 inclusive with and without the star. These sets are cheap. Be complete in your varieties.

The first coin of Israel with a six pointed star are not on any of the above. It is on the ship smokestack on the obverse of the 1963 "Seafaring" 15th Independence Day coin.

A Brush with Immortality by Peter S. Horvitz

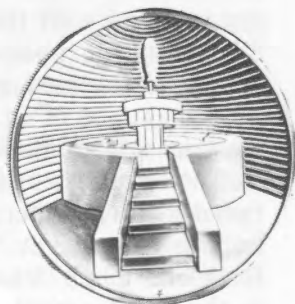
In 1972, I was visiting Israel. Like any good coin collector, I spent a great deal of time visiting the coin shops. I visited those of Tel Aviv. I haunted the dusty antiquity stores of the Old City of Jerusalem. The coin dealers were of three varieties: Jews, Palestinians, and Armenians. I tried the patience of all, as I would sit down with piles of tiny ancient bronzes searching for just the right specimen for just the price I was willing to pay. I imagine I must have been considered a truly annoying character. However, no one ever showed this to me and I was always treated with the utmost patience (although it had to be clear to all those dealers that I was not a rich man and that I was not going to spend much money.) Often I was offered mint tea, which was always volcanically hot and very sweet. Once, I was even offered a plate of calf's brain, which I declined. I was never rushed, even over transactions of less than a dollar.

On one occasion, I was sitting in the shop of an Armenian dealer. I was trying to make up my mind between two decent, but not spectacular, specimens of a rather common type of Domitian's Judaea Capta coinage (Meshorer 243). A Bedouin came into the store. I didn't know his age, but he certainly looked old. His teeth were in very bad shape and his clothes were worn and dirty. He unwrapped a rag and he showed to the dealer a handful of old coins. He wanted to sell them. I looked over the dealer's shoulder to see what the Arab was offering. The pair carried on a lively conversation in Arabic for five or ten minutes, but they couldn't come to any agreement and the Arab left with his coins. One of the coins he had in his hand was a small silver coin of Trajan with a camel on the reverse. This was fairly worn. I believe all the rest of the coins were imperial bronzes.

After the Arab left the dealer turned to me. "Do you know who that was?" he asked me. I told him that I did not. "That was the boy who discovered the Dead Sea Scrolls." The old Arab was gone out of sight. One of the great regrets of my life is that I didn't buy one of those coins from that lot tied up in a rag. Some time ago I read in the papers that the discoverer of the Dead Sea Scrolls had died. Now I won't have another chance.



1972 Silver 39mm medal by the Franklin Mint. Obverse: One of the Dead Sea Scrolls and the jar in which it was found. Across the face is the inscription 25TH ANNIVERSARY DISCOVERY OF THE DEAD SEA SCROLLS 1947-1972. Reverse: The interior of the Shrine of the Book in Jerusalem. At the bottom is the mintmark of the Franklin Mint.



The Polyakov Brothers by Edward Schuman

The importance of railroads was grasped in Russia only after its defeat in the Crimean War. The Grande Societe des Chemins de Fer Russes, founded in 1857, had several Jewish bankers, the Pereires, Alexander Stieglitz of St. Petersburg, S. A. Fraenkel of Warsaw, and the Mendelssohns of Berlin as members of this organization.

One of the most important figures in Russian railroad construction in the 1860s and 1870s was the Jew, Samuel Polyakov. He built railroads of supreme importance for the Russian grain export trade thereby providing the means of transportation for this industry.

The Polyakov family were headed by the brothers Jacob, Samuel, and Eliezer. They originated in Dubrovno, Belorussia. Jacob (1832-1909) began his economic career as a liquor excise farmer and later went on to railroad construction. He participated in the founding of the Don-Azov and other Russian banks and also acted as the vice-chairman of the Jewish Colonization Association in Russia. He received a Russian title of nobility.

Samuel (1837-1888) was one of the most important railroad constructors in Russia. He was responsible for laying over 1,600 mi. (2,500 kms.) of railroads, including the Koziov Michurinsk-Rostov and the Kursk-Kharkov-Azov lines and strategic railroads in Rumania during the Russo-Turkish War of 1877-78.

He also founded the "South Russian Coal Mining Society" and several important banks (Moscow Estate Bank, Don Estate Bank, etc.). He contributed generously to Russian educational and cultural institutions and showed a special concern for technical education. In all probability, he was an active member of the "Society for the Diffusion of Enlightenment of the Jews", which promoted education as the means for achieving better living conditions in Russia.

He founded the first technical school for railroad construction in Yelets in 1867 and the first school for mining in Korsun. At first he was unpopular among Jews because of his refusal to employ only Jewish workers in his enterprises, but toward the end of his life played a prominent role in Jewish public life. He initiated the foundation of the ORT organization in Russia. He participated in negotiations with the minister of the interior P. N. Ignatyev in 1881-82 for the purpose of improving the living conditions of the Russian Jews. He donated a considerable contribution to the construction of the synagogue of St. Petersburg. He also was privileged to receive a Russian title of nobility.

The youngest brother, Eliezer (1842-1914) also constructed railroads in partnership with his brother Samuel and was one of the leading bankers in Moscow. He was president of the Moscow Estate Bank and in 1873 founded the Polyakov Bank. He invested large sums in the development of industries in Russia and Persia.

Eliezer was president of the Jewish community of Moscow and also received a Russian title of nobility. However, In 1908, after a crisis befell his enterprises, he was removed from the majority of them by the government.

There is an extremely beautiful silver medal honoring Samuel S. Polyakov which was issued in 1888.



The obverse shows Polyakov as a very distinguished appearing person, well groomed with mustache and trimmed beard, appearing within a beaded circle. He is well dressed with coat and tie. There is a circular inscription in Russian surrounding the portrait.

The spectacular reverse of the medal is divided into four segments by two interlocking circles which are surrounded with floral branches along the outer edges. In the circle towards the left, a locomotive is pictured pulling a group of freight cars. A cloud of steam is rising from it's smokestack as it makes it way through the seemingly barren countryside.

The circle on the right shows a young child in sitting position, with book in hand. A globe of the world is at his feet. A Star of David gracefully connects the two circles at the center.

The top and bottom segments of the medal each contain a curved seven line inscription in Russian.

The medal is the work of Abraham Grilliches. The Smithsonian Institution's Museum of History and Technology, located in Washington, D.C. has a magnificent collection of medals by both the father and son Grilliches.

Daniel Friedenberg in "Jewish Minter and Medalists" suggests that Polyakov (he spells the name Poliakov); rather than concealing his origins in a country where anti-Semitism was rife, linked a studying child with the railroad by means of the Shield of David, proudly indicating the motivating force through which a Jewish child became a railroad magnate.

CLUB



BULLETIN

DONNA J. SIMS N.L.G.

Editor

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ISRAEL COIN CLUB OF LOS ANGELES - Part 2 of the sight and sound program from ANA entitled "The History of Israel in Ancient Coins" was the program feature at the August meeting. This outstanding program was written and photographed by Philip Sperber and Fred Jacobs of the Westchester Israel Numismatic Society.

INS OF LOS ANGELES - Due to unforeseen circumstances the scheduled speaker for the July meeting was unable to attend; therefore, a roundtable discussion was held relating to Israel numismatics in general and the current state of the hobby, the market and, the prognosis for the future. Special guest speaker at the August meeting was John Miles Baker, founder and owner of the 99 Company, formerly the nation's largest producer of philatelic and numismatic covers (PNC's). With special PNC exhibits highlighting his presentation entitled "A Certified Coin Tour of Israel," Mr. Baker held his audience spellbound. It was announced that Paul Borack, assistant director, had been honored by the ANA for the second time, by being named as outstanding club representative for 1994; and, that member Alex Shagin had been honored by receiving ANA's Presidential Award for his generosity in donating examples of his work to the ANA Museum. The September meeting was cancelled due to the holidays.

INS OF MASSACHUSETTS - The August meeting was held at the home of club president, Leonard Serkiss; the September meeting was cancelled due to the holidays; and a breakfast meeting was held in October. The annual banquet will be held November 6 with New England Israel Consul Dan Kryom as special guest speaker.

INS OF MICHIGAN - A special breakfast meeting was held the last day of the ANA Convention on July 31 at Cobo Hall and jointly sponsored by INSM, AINA and IGCNC. Several special guests were in attendance: Shalom Peri, Managing Director of IGCNC; Moe Weinschell, president of AINA; Julius Turoff, secretary of AINA; and coin dealers Harry Flowers, Bob Greenstein, Bob Leonard, Bill Rosenbloom, J.J. Van Grover and Mel Wacks. A special dinner meeting was held in September at the Brass Pointe Restaurant in Farmington.

INS OF NEW YORK - Exhibit topics at the September meeting were: modern - 500 Pruta; ancient - 1st Revolt shekel and 1/2 shekel; paper - 1952 10 pounds; commemorative - 1966 Life; and, medals/tokens - Bible Contests, Pentacostal, Terra Sancta.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - Study topic for the August meeting was anything and everything numismatic relating to the modern State of Israel (included everything minted, printed or created since approximately 1970). With this meeting, WINS completed their current cycle of Jewish numismatics ranging from the beginnings of coinage to the modern era. In looking back on this extensive study program schedule, members realized that it had taken approximately three years of monthly meetings to complete this study, from beginning to current. Starting over from the beginning will begin at the January meeting.

JANUARY 1995 - The next Friday the 13th will be in January. The following was in the INS of Long Island newsletter: "Friday the 13th! - Who knows 13? The answer to this question in the Passover Haggadah is that 13 are the measures of divine compassion. The Zohar, the book of Jewish mysticism, says that, 'Just as a rose has 13 pedals, so the congregation of Israel is surrounded by 13 vessels of mercy.' The Siddur lists 13 rules for Torah interpretation. Thirteen is the numerical equivalent of ahavah (love) and echad (one). But none of this will comfort the triakaidekaphobics - they're afraid of the number 13!"

COMMENTS FROM DJS - This issue marks the completion of my 15th year writing this column. Be well, be happy. . . 

I.G.C.M.C. MEETS BEVERLY HILLS 90210

On July 18, 1994, Shalom Peri, Managing Director of the Israel Government Coins and Medals Corporation was in the Los Angeles area for two days. A meeting at the Carnegie Deli in Beverly Hills was organized with a number of members from the two local INS clubs to meet with him. Meeting with Mr. Peri were: Murray Singer, Ben and Claire Abelson, Jerry and Mary Yahalom, Sidney Fagott, Ruth Ross, Sally Marx and AINA Board members Donna Sims and Mel Wacks. Discussion was held regarding methods of furthering the collection and distribution of Israel coins and medals. Several suggestions were offered including an expanded dealer network with additional incentives, issuing inexpensive commemorative coins and medals in series, issuing albums for trade coins and other series, and also attempts to improve the secondary market by smaller mintages. Mr. Peri made notes and perhaps some of these ideas will be implemented.



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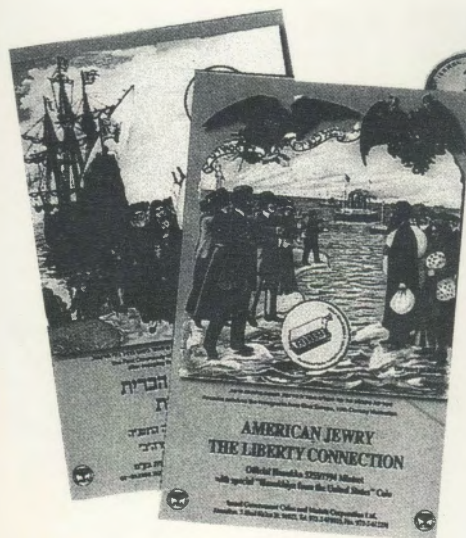
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